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# MENTAL SCIENCE MAGAZINE

*"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."*

VOL. IV.

APRIL, 1888.

No. 7

For Mental Science Magazine.

## The Lesson at Jacob's Well.

ADDISON D. CRABTREE, M. D.

The unspoken words of the six disciples when they returned from the city to Jacob's well, with the bread, and discovered their master, Jesus, talking with the nameless woman of Samaria—"Why do you speak with her?" is still a mooted question. The time and place are well designated. It was winter season in Palestine—probably December—the hour, so particularly noted by John (4: 6), was at noonday, and the place under the porch of Jacob's well, a mile and a half east of Shechem, in the district of Samaria.

These disciples had been with Jesus since their first call, about a year, had attended Him at the April feast in Jerusalem, and accompanied Him "over all Judea," where He had preached the "good tidings of peace" to thousands, baptizing "many" (Acts x, 36, 37; John iv, 22), yet these constant companions now, for the first time (recorded), heard the Great Teacher proclaim Himself the long expected Messiah.

It is evident, from the text, that their astonishment was very great, yet they dared not ask Him why He so spake to this strange woman.

Her air, her dress, her language and her features, as presented in this original illustration, by photograph, of a modern Samaritan woman, proclaimed her character and her nationality.

Jesus knew her well, but He was no respecter of "character," not that He did not know the world's estimation of what it is pleased to term "a sinner," "a woman who is a sinner," a "harlot," a "publican and sinner." His first inquiry was of those who denounced these outcasts



of pure society, "Are your own skirts clean?" (John viii, 7.) Not that Jesus did not know what imputations clung to His own (human) ancestry, "subject to like passions" as these, as revealed in the weaker side of David, or in the woman who kept the inn on Jericho's walls (Josh. vi, 17; Matt. i, 5; Heb. xi, 31; Jas. ii, 25). Yea, even "God is no respecter of persons."

Who, we may well inquire, was this woman at the well, that these yet unfledged disciples should take such umbrage upon first sight? She was not of their blood. She was a mixture of Samarian and Cuthite. The former dated back to king Omri, who purchased a site for a city in 925 B. C., of a man named Shemer, who had named the site Shomeron, or Samaria, a "watch hill," which name Omri retained. Afterward the name became general for the province, between En-ganim on the north and Akrabbin on the south, and from the Great Sea to the Jordan eastward. Shalmaneser, king of Assyria in 718, carried many of the Samarians away captive, and replaced them with heathen men of Cuthia. These intermarried with the Samarian women, and the result is the despised Samaritans.

The Assyrian priests at first caused these people to worship heathen gods, and to sacrifice their children by fire, but a later king permitted their instruction by Hebrew priests, who erected a rival temple on Mt. Gerizim. But the two nations were always fighting each other, which was their only dealings.

Evidently this woman of Samaria was an important person with her people. With the men she was a favorite, and while we may not commend her conjugal zeal, we should her defense of her nation. Her diplomacy in argument is also commendable. She eludes the allegation of Jesus in reference to her loose matrimonial habits, by a compliment to His prophetic powers (v. 19), and a subtle reference to "Our fathers who worshipped in

this mountain," that is Abraham, a man of many wives, and to "our father Jacob who gave us this well." The Samaritans claim Abraham as their father who erected the first altar on their mountain (Gen. 22) where the temple ruins are still seen.

Again her influence is shown in the "many" who, at her word, came up out of the city to see the Wonderful Man who told her all the acts of her inconstant life. This whole story is pregnant with vital revelations and fine illustrations, but the one lesson which I only can attempt in my conclusion, is the FATHERHOOD OF GOD, as derived from verses 21 to 24.

"Women, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. \* \* \* But true worshipers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshipers. GOD is SPIRIT, and they who worship Him must worship Him in spirit and in truth."

Religion is no longer official but personal. God, the Father, is no longer a person to be located in the holy city, according to the Jews, nor in Mt. Gerizim, according to the Samaritans.

But only in the heart!

During nine months Jesus had been preaching the fact all through Judea, that "the Kingdom of Heaven," or "of God," was not afar off, but right among men, women and children. The sensuality of the woman, not to comprehend His spiritual significance in the "living waters" (v. 11), nor of "eternal life" (v. 15), also prevented her seeing a spiritual significance to His later declaration.

She was looking to the far away for "Messiah," for the Father, the Kingdom of Heaven and for salvation. She, at first, recognized Jesus only as a Jew, then as she conversed further with Him, as a teacher (sir), finally as a prophet. This was as far as she could go. Appearance and reality were too far apart for her comprehension. "If she had but known the gift of God, and who He was that talked

with her!" If! The disciples did not yet know; how should she?

Does the "Christian" world, after eighteen hundred years, know that Messiah is here? that "God is Spirit," and "Christ is Spirit of God" (Matt. iv. 18.) pervading all space? that He is individually nigh to every one? that He is not difficult to find nor hard to serve—"for my yoke is easy and my burden is light"—that salvation is HERE?

Salvation from disease, pain and sin. These are one. For whatever God has to do with represents health, life and perfection. It cannot be otherwise.

Sickness is sin.

Sin is Sickness.

No, the Christian world does not know these things, hence it realizes so little help from the Fatherhood of God. How many of us are still asking,

"How far is it to Heaven, dear?  
And whither is the way?  
Is 't through the gates by which the sun  
Leads up the tired day?  
Is 't near the sound of sorrow's voice?  
And do the weary know  
The way to that sweet land of rest?  
And have they far to go?

And the answer is this:

"The way to heaven, day after day,  
Just here, before us lies;  
A simple path that all may tread,  
Leads upward to the skies.  
It is not far; it is not place;  
Transition to those parts  
We cannot count by time or space,  
*But only in our hearts.*"

Boston, Mass.

## April.

HELEN HUNT JACKSON.

No days such honored days as these! While yet Fair Aphrodite reigned, men seeking wide For some fair thing which should forever bide On earth, her beauteous memory to set In fitting frame that no age could forget, Her name in lovely April's name did hide, And leave it there, eternally allied To all the fairest flowers Spring did beget. And when fair Aphrodite passed from earth, Her shrines forgotten and her feasts of mirth, A holier symbol still in seal and sign, Sweet April took, of kingdom most divine, When Christ ascended in the time of birth Of Spring anemones, in Palestine.

For Mental Science Magazine.

## Mind Cure vs. Christian Science.

OR, COMMON SENSE vs. NONSENSE.

HELEN WILMANS.

(Concluded.)

Christian Science as taught by Mrs. Eddy (and what a nebulous thing it is for a science) has a tendency to lift the student away from a practical, common-sense basis, into a realm of ideas that are altogether beyond her power to prove. Her unqualified denial of matter is extremely confusing. "There is no matter," says this lady.

"What is it that composes my body?" asks the student. "Nothing," answers the teacher; "you have no body." "What is it that is laid in the grave at death?" asks the student. "You lay nothing away at death," says the teacher; "there is no death." "What is it that is born into the world at birth?" "Nothing; there is no birth," is the reply; "you only imagine it."

There is no birth, no death, no disease, no physical organization; only the dream that these things are so. Then what is the use of having teachers to teach us how to heal? There is no disease, and no physical organism to heal even if there was disease. And what is the use of our paying teachers from fifty to six hundred dollars to teach us to do a thing that does not need doing? And what does the teacher want of the money? She has no body to feed or clothe, and no use for anything.

Mrs. Eddy in "Science and Health" says: "It makes no difference whether you eat or not." And yet I am informed that she keeps up the expense of a first-class kitchen and dining-room, and eats her regular three meals a day of the very best the market affords.

I heard my teacher, who was one of Mrs. Eddy's pupils, say that "it was of no consequence whether we ate or not." As I have had the pleasure of dining with this gentle and lovely lady at my own table, at

hers, and in various restaurants in Chicago, it seemed to me that she at least preferred the more troublesome and expensive method. Though I did not wonder why she did it, I often wondered if the fact occasioned her no wonder. "Consistency, thou art a jewel."

I will now give my explanation of the statement, "*There is no matter.*"

All is mind. Mind is the one substance of the universe. It is *particled*; its atoms are subject to the law of attraction, which is the law of life, or love. I perceive the perfectly overwhelming vitality born of the law of attraction, and this is why I know that all is good. All is good because all is life or love. The Incessant Vitality we call God brings forth life, which is love. He does not bring forth death; therefore All is Good and there is no evil. What we call evil is simply the non-recognition of the good. All is good, but good is both relative and absolute; in the light of absolute good the relative good *seems* to be evil.

The universe is one mighty magnet ranging from negative to positive all through—from beginning to end, if such a thing could be. As there is no beginning and no ending, so there is no absolute negative and no absolute positive, these terms being but relative and standing for different degrees of ignorance and intelligence, all on one eternal sliding scale. Everything we can see or think of is *mind* in various degrees of intelligence. Even the coarsest rocks hold the capacity of evolving intelligence; they are on their way up to entering into human organizations; they will eventually be converted into thought, the finest, the most potent substance we know of, and the master and moulder of all lower conditions.

There is no matter because all is Mind. These bodies of ours are *mind*, and they are malleable to that finer degree of mind called *thought*. Thought can make us sick, or thought can heal us. The finer is master of the coarser; the intelligent is mas-

ter of the unintelligent; the positive is master of the negative; and this is why thought can heal.

But thought can make sick as readily as it can heal. Thought which rests on the basis of falsehood makes sick. When thought tells us that evil exists and is more potent than good, then every form of sickness may exist. But when thought arises to the comprehension of that mighty truth that *all is good and there is no evil*, then it becomes the healer.

Take this statement: Thought is master. Wrong thought or ignorant thought moulds the body into forms of disease. Intelligent thought, based on truth, moulds the body into forms of ease, or harmony. Harmony is health.

I claim that our senses are our evidences of individuality; and though their testimony is not infallible now, yet when they shall be educated by the logic of the brain into the truth that there is no evil, we may safely trust them. Mental Science has brought a great truth into practical notice—the truth that All is Good or God. The senses in their uneducated state do not confirm this truth; therefore, Mrs. Eddy says, the senses are not to be trusted under any circumstances. When my hand confirms the report of my eyes that there is a table in this room, I am to deny both sight and touch, and declare in the face of both senses that there is no table. No matter what my senses tell me, I must deny it. The senses are nothing; there are no senses. There are no means of communication between us and the external world, because there is no external world. "*There is no matter*," they say, and their explanation of this statement wipes out everything of which the senses are cognizant, and leaves us poor human beings deprived of every alternative but the power to consider ourselves a choice collection of unsubstantial wraiths floating in mid-air—only there is no air to float in.

I should have no fault to find even with this anomalous position (for her) if she

would hold to it with any consistency; but why does she wish to heal the people when the people have nothing to heal? Are our spirits diseased? No; spirit cannot be diseased. Are our bodies diseased? We have no bodies. And yet, out of this tangle of contradictions she takes a man with a pimple on his nose and she *really* and *truly* heals him; and the fact makes itself manifest on the man's nose, in spite of the fact that he has no nose. And even this result fails to convince her that the man had a body, or that she had the sense of seeing, by which she knew that he was healed.

Here is the true explanation concerning the senses. We are to deny the evidence of the senses *only* when they bring us reports of evil. There is no evil. The senses must be educated in this truth by the logic of the brain. This logic establishes the fact that *all is good*, or, as the theologians express it, *all is God*. Even this greatest of truths, which is the bed-rock of every form of mind-healing, and which forms the one attraction by which Mrs. Eddy secured her influence, did not originate with her. It is as old as the hills. Every now and then adown the centuries some solar-tipped brain has given utterance to it; and, gradually, as we the people climb up out of our negative condition, we see that it is so. This truth, like every other truth, has existed from eternity, and would have continued to exist all through the Great Forever, even though no soul ever climbed up to a recognition of it. But, to climb to a recognition of it is salvation. It is the saving truth, and in proportion as we recognize it we are lifted up from sin, sickness and death. To understand the logic by which this one truth is demonstrated to the student's comprehension, is the only thing required in order to become healed and to heal others. It is the truth that heals. As this truth becomes incorporated in our brains its emissaries—the thoughts—are sent forth by it on their healing mission. This truth is the tree

which sends forth thoughts as leaves for the healing of the nations.

When this truth is proven, and stands clear in the mind of the student, then, and not till then, will the senses cease to bring him false reports of evil, and bring him reports of good continually. The student is then in the understanding of this great living truth. For the first time in his life he is individualized. To be individualized is to be whole or "holy." To be individualized is to come into *freedom*. This is a position of such power, that he who realizes it is no longer the slave of circumstance, but is master of his conditions and surroundings. I would not say this but for one mighty fact—that *I know it*. I am demonstrating it in my own experience.

After we become established in the knowledge that all is good, the senses may be trusted; they will not bring us reports of evil. They will then be educated into the true knowledge of the character of all transpiring events.

The "*Christian*" Science movement, divested of its one truth, without which it would be nothing, is a psychological wave passing over the people, and is serving its purpose to awaken them for the next great *mental* movement, in which the pendulum, having swung from the one extreme of irrational and brutalized social conditions, into an etherialization of thought too thin to sustain life, will come back to medium ground and find its true field of operations in making the world over into the abode of giants, and converting ourselves into the giants who are to inhabit it.

Mental Science (I use the word "Mental" because I mean "Mental" and not "*Christian*"), when it comes to be understood, will recognize the false beliefs of life called sin, sickness and death, and will cure them. It will demonstrate the power of mind over what is called matter (more negative mind), and will establish the mastery of that great truth—All is good.

Douglasville, Ga.

For Mental Science Magazine.

## Briefs.

PROF. JEAN HAZZARD.

### "CHRISTIAN SCIENCE" AND "MIND CURE."

Christian Science is the systematized knowledge of Christianity. Mind-Cure or Meta-Physic is an art (the art of healing) founded upon Christian Science, as soap-making is based on chemistry. It seems to me that the endless jangle about names might cease, if people knew, or had the industry to find out, the difference between a science and an art. Then this everlasting cant about "science" would die a natural death. "Are you in 'science'?" "How long have you been in 'science'?" "Does 'science' help you?" etc., is the horrible drawl indulged in by old ladies of both sexes. Suppose we use the term Metaphysic (not Metaphysics). It would mean an art of healing, after, beyond and above, Physic or Matter-Cure, and therefore Mind-Cure. Then the practitioner of Mind-Cure could be rightly called a metaphysician; that is, something higher and greater than a physician.

### ANNOUNCEMENT.

Next month I shall begin a series of articles entitled, "The Keys of Cure." They will contain the quintessence of Christian Science, with the story of a wonderful woman, and how she was wonderfully healed. These articles will be Hazzardie to the last degree, and will elicit thunder all around the sky, besides making some dry bones rattle that have been idle since the memory of man.

### SOUL-WINGS.

Raise thyself to God and all veils are removed, the world and its dead and dying inanities pass away, and the very Godhood of the Supreme Reality—an evolutionary force—enters anew in its first and original

form as Life, as your own life which you shall and ought to live.

Religion consists in the inward consciousness that God actually lives and acts in us, and fulfills His work.

The ground of your being lies in God. Reduce yourself to that simplicity, that root, and you are in God.

I rejoice to hear that your soul has set sail for its native land—that glorious, that only real country—the world of unseen truth.

The distinctions in the sensuous world are only for the commonplace humdrums of mediocrity. Our question lies with the Ideal Reality that exists behind appearance.

When you cease to be finite you become one with the Infinite. On the reduction of your soul to its simplest self, its divine essence, you realize the Identity—that you are an Ultimate Unit of the Universal Unity.

The True, the Good, the Beautiful! These are the great highways conducting to that height above the actual and particular, where we stand in the immediate presence of the Infinite, who shines as from the deeps of the soul.

"One thing in the middle of this chaos, I can more and more determine to adhere to—it is now almost my sole rule of life—to clear myself of cant and formulas, as of poisonous Nessus shirts; to strip them off me, by what name soever called, and follow, were it down to Hades, what I myself know and see. Pray God only that sight be given me, freedom of eyes to see with. I fear nothing, then; nay, hope infinite things. It is a great misery for a man to lie, even unconsciously, even to himself."

"Be free. The miracle-working potentiality cometh only to the free and wholly unshackled human soul."

"Be modest. The Divine Energos comes through a triumphant abnegation of mental littleness, small selfitude, reasonless egoism."

"You stand in the door of the dawn, when you can love the unlovely. Love forever against the world."

"You are strong as you know the Presence; that the unreachable Center, the impenetrable mystery, the unimaginable Majesty, is yet Light, and fire—Life and Luminous Actuality within you. You are the temple."

"We are not to be anxious about living, but about living well."

"If you have built castles in the air, your work need not be lost. Now put foundations under them."

"Shines the last age; the next with hope is seen;  
To-day slinks poorly off unmarked between;  
Future or past no richer secret folds,  
O friendless Present! than thy bosom holds."

"Ours is a faith  
Taught by no priest, but by our beating heart,  
Faith to each other. Our people's faith  
Is faithfulness: not the rote-learned belief  
That we are heaven's highest favorites,  
But the resolve that, being most forsaken  
Among the sons of men, we will be true  
Each to the other, and our common lot."

Mind-Healing is the Gospel of Joyousness. It is the evangel of gladness and hope. It eschews long faces. It banishes sour looks. It warms cold hearts. It broadens narrow minds. It stamps out moping and melancholy. It destroys dumps and desolation.

It believes unequivocally in this passage of Scripture. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away."

Cure is the rectification of the meta physique. It is the Christian conversion. It is the revolution in man. His primary principles and essential elements are brought into harmony. Falsehoods and evils are eliminated. He gains a deliverance from delusions and deceits.

The kingdom of hell is within. It has two pillars: 1, Sensism, or world-worship, "the lust of the flesh, the lust of the eye, the pride of life," ultimating in pessimism, the gospel of despair, and in materialism, teaching that "man originated in frogspawn," and seeking the "gorilla damnification of humanity," to use the rugged speech of Thomas Carlyle. 2, Selfism, the idolatry of the I (ego) for itself. This is Bulwer's "Dweller on the Threshold," the horror of the human heart. The two are the Siamese twins of Satan's kingdom. Mind-Cure to these imps of the Inferno is mind-kill.

New York City.

For Mental Science Magazine.

## The Fundamental Principles of Spiritual Science.

### ALL IS GOOD.

CHAS. W. CLOSE, S. S. D.

"There is nothing either good or bad, but thinking makes it so."—Shakespeare.

"And I beheld that Thou madest all things good, and to Thee is nothing whatsoever evil. From the angel to the worm, from the first motion to the last, Thou settest each in its place, and everything is good in its kind."—Augustine.

"And God saw everything that He had made, and behold it was very good."—Gen. i, 31.

Man was among the creations of God which are all pronounced "very good" in the passage from Genesis quoted above. Man in his spiritual being, as he was at first conceived in the Creative Mind, was perfect and good, and as far as man's relation to God is concerned, he is good and

perfect still. It may be noted as a curious fact that men very seldom apply the term evil—in the sense of sin—to anything except the thoughts and actions of man. If a wild beast kills a man, they hunt the beast to its death, but reasonable men do not give way to senseless anger at the beast, nor do they accuse it of committing a sin. They recognize the fact that it is the brute's nature to destroy, and therefore, as far as the brute is concerned, it is perfectly right and good for him to destroy. On the other hand it is right and good for a man to protect himself from the attacks of the brute, and it is no sin to kill him. Neither the brute nor the man is accused of sin. They have both done what nature bade them do, and both did right. There was no evil in the case. Again, a cyclone destroys a city. Men do not senselessly accuse the cyclone of sin. They recognize the fact that it is the nature of the cyclone to destroy. Reasonable men do not regard it as "a visitation of the wrath of God," but they see in it the action of Nature. They view it as a necessity, and do not rail at it and try to preach it out of existence as a sin. So it is with all things in nature. Man, the purest and highest conception of the Creative Mind, is alone held to be sinful and evil! Why is it that man is sinful, and whence comes the sin, since God created man perfect and good? Did God create sin? If He did, then sin is not evil, but good, since God created all things *good*. If it be said that God intended and expected man to sin, then sin is not evil but good, since it is but the fulfillment of the creative plan. God did not create sin. But whence came sin? Is it of the Devil? Then God is not the Creator of *all* things. He is not omnipotent. The Devil has overpowered Him and caused that to be which God never conceived! God, thus shorn of His power to carry out His purpose concerning man, is no longer the almighty God, but a mutilated idol. Those people who say that God created man good,

and that it is God's desire and wish that all men should be good, and that He "will have all men to be saved, and to come unto a knowledge of the Truth," but that the Devil can cause men to sin and to be eternally lost, are worshiping either a mutilated God, shorn of his power, or a Devil. And as they ascribe the greatest power to the Devil it looks very much as if it was the Devil they worshiped. Spiritual man does nothing that is in reality evil and sinful. Who or what is it that sins? Or is there no such a thing as sin? In a short article in the MENTAL SCIENCE MAGAZINE for October, 1887, Dr. Jean Hazzard has given good answers to these questions in three short sentences. He says: "As shadow is to substance, so is evil to Good. Evil does not exist to the absolute mind. But it does exist to the finite, relative, negative, mortal mind." Here we have the whole truth. Evil or sin is not the work of a personal Devil on the one hand, nor on the other hand is it the conception of God who is Good, or of God's idea—spiritual man—who is also Good. To these it is as a shadow. Sin or evil has its existence only in the mortal, carnal mind, or animal soul. What is mortal mind? Mrs. Eddy says it is no mind, and she is right, for mind is immortal. That which for convenience is termed mortal mind, is the manifestation of mind on the animal plane. It is the animal man or mind that conceives of sin or evil. Spiritual Christian Science declares that evil or sin is in its essence but the belief of mortal mind. It says that what men call sin, sickness and death, are the results of the beliefs and fears of mortal mind, and have no enduring reality. If a man commits a crime it is because he believes he will reap *some* advantage from it. If he did not he would not do it. He thinks and believes he will gain money, revenge, pleasure, or some other advantage. If he could be made to see, know and believe only in the good, he would not commit the sin, for "as a man thinketh in his

heart so is he." Consequently we say "all is good;" evil exists only in erring mortal mind as a wrong mode of thought; a false belief which a right mode of thought will blot out and destroy. When men cease to believe in evil, they cease to do evil and the evil ceases to exist. When people believe in the omnipresence of Good, and cease to believe in the power of a personal devil to cause them to do evil, recognizing the fact that all that appears to be evil is the result of a false belief of mortal, carnal, animal mind, they will follow the injunction of Jesus recorded in the 5th chap. of Matt., 39th verse: "I say unto you that ye resist not evil." Then men will not, as now, be "overcome of evil, but overcome evil with good."—Rom. xii, 21. Jesus uttered no unmeaning phrase when, in His sermon on the Mount, he commanded "Be ye therefore perfect, even as your Father, which is in heaven, is perfect."—Matt. v, 48.

Man has a right to perfection even as Jesus taught. Man can attain to perfection by ceasing to believe in evil, and by believing with his whole mind and soul in the omnipresence of good or God. Then will sickness and sin disappear, for it is the law of man's being that if he can believe, "all things are possible to him that believeth."—Mark ix, 23.

"Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death. For He created all things, that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them, nor the kingdom of death upon the earth." Wisdom of Solomon, i, 12 16.

If we believe in evil, we reap evil; if we believe in good we shall reap good; but the good only is the eternal *real*, because it is of God. Consequently all that really is is good.

Bangor, Me.

THERE is always somebody to believe in any one who is uppermost.

For Mental Science Magazine.

## Thoughts on Infinite Being.

E. R. KNOWLES, PH. D., S. S. D.

(CONCLUDED.)

Now, it is urged by agnostics that such a Being must be unrecognizable by human faculties, and that any relations in which finite beings stand with Him must be equally beyond their range.

The answer to this is to be found in our undoubted relations with the abstract notions of time and space.

We cannot take them in the proper fullness which our minds cannot assign to them, and yet we cannot, without renouncing our reason, detach ourselves from mental contact with them. We find our minds internally conditioned by notions which involve infinity, and this offers an analogy in favor of our having relations as real as our own nature with a concrete Being, Absolute or Infinite, and self-existent, the cause of all causes, external to ourselves.

Further, the vast and manifold concurrence of arguments from design in nature, forces upon us the notion not only of Intellect, but of Will as inherent in that Absolute or Infinite Being. But an Infinite Will would seem to involve in itself all powers, and among them, therefore, that of self-adjustment, in whatever degree it may be needed to carry forward its own designs. And this power of self-adjustment in the Cause of Causes may be exactly what makes its assumption of a Personal character possible, and thus makes it capable of assuming closer relations with us than would otherwise have been possible. Thus, although the finite medium of our consciousness would make it impossible for us to contemplate such Being under any other form than that of a person, even as we can only contemplate time and space under the limited scope of our own minds, yet it would not seem to

follow that in the case of such Being such limitations are merely imposed by the subject on the object; they may be conceived of as (relatively) assumed by the object itself, by virtue of the self-adjusting power contained in an Infinite Will. And the relations in which we stand with that Will may be not only real, but even in a strict sense cognizable by us, by means of the Personal aspect which that self-adjusting power assumes. Thus we may recognize Personal relations with the Supreme Cause wholly antecedent to the question of revelation. But it is further plain that assuming that Personal aspect real, a revelation at once becomes possible.

Waterbury, Conn.

For Mental Science Magazine.

## Wise Methods.

E. J. BENNETT.

The majority of people are entirely ignorant of what is included in "The study of Mental Science." Those that responded to the first bugle call of Truth, asking them to come into healthy bodies, are now well grounded in the Faith. The strength of every new movement is in its pioneers.

The first teachings of Mental Science were crude, but contained basic principles, that the spiritually unfolded could comprehend, crude as the teachings were, they imparted a life giving power to all accepting and living them, that in time brought such health of body and peace of mind as the poor sufferer never dreamed could come to him.

Healing is the "open sesame" to spiritual knowledge; with each new patient the true healer enters a world filled with flowers of beauty. No artist can realize such beauty in representing the fairest scene of nature on canvas as the healer sees in the transforming process by which the Spirit evolves the whole being into harmony. We so love this truth because it gives light and hope to all. Think of this,

O reader, if you have not yet realized it, and know that there is *no one* so afflicted but can receive marvelous help from a healer and teacher if he can be brought willingly to one. The demonstrations of the healing power are such that the most skeptical would be convinced if they would only honestly investigate them; no one is asked to believe without evidence.

Most unprecedented progress has been made in simplifying mental teaching. The clearer the comprehension of truth in the teacher, the clearer he will present it to the student. If truth is limited by comprehension, it can be plain as far as it is comprehended.

The mental teachings have become so simple that a clear understanding, sufficient to enable the student to *begin* to heal himself, can be learned by correspondence with a healer. This most useful way of teaching enables all to come into the healing power. It is through class teaching that man is to be educated to know himself in the spirit and take control of his body.

More than fifty years ago Dr. Channing said people must be *taught* how to do right *in classes*. The great Chautauqua circle has organized classes for intellectual study that have been of incalculable benefit in giving a practical way open to all for self culture. When that circle adds to its course the study of the spiritual man there will be a mighty stride in human progress.

Mental Scientists need not wait for that to organize their forces. Mr. Swarts is doing a most important organizing work, and all teachers and students would find it helpful to unite in the work. Organization is a vast power; we know that the subtle laws of spirit unite all kindred workers, and if we will be strong enough to lay aside our weak *personal opinions*, all can unite. Is not healing and soul culture the grand ultimate for which we are all working, and why cannot we work outwardly together?

There are many earnest students through the country hardly daring to let their own

families know they are studying; let such take courage—even the mortal mind admires bravery in truth. Those making the surest progress in health are those that have never been afraid to testify to the truth. Jesus' teachings were very direct on this point.

The lay workers can do very much to help themselves and the cause; let them organize classes in their towns, send for a healer or take the non-resident course.

They can meet at stated times, take good practical healing literature and circulate it wherever there is a desire for it. All that take this JOURNAL should lend it freely, it is a mighty healing power. A good paper will be received and considered where a person would arouse opposition.

Many chronic diseases can be effectually healed in a class, even if it is by correspondence, when the student and patient faithfully practice the healer's teachings.

Let *all* that are working in the cause, either as laymen or teachers, *speak no evil*, and continually strive to demonstrate in their daily lives the beautiful truth that they have espoused. A mighty power goes silently out from every truth-loving, courageous soul that heals and teaches and lifts all within its influence. Add to the silent force the ability to give all honest inquirers an intelligent reason for your faith and your power will be greatly increased. I have heard students say, "I should have come into this before, but no one I asked could explain what it was." This should not be. We should qualify ourselves to tell what the healing power is. What we really *know* we can explain to others. Intelligent and persistent effort must be made in order to progress in Mental Science. Uniting in classes under the influence of a united association will give a mighty impetus to the promulgation of Truth.

Mills' Mills, New York.

GRACE is the heart of the flower, and nature but its surrounding petals.

## Gems by Charles J. Hull.\*

Ignorance is the father of fear.

Truth offends only the wrong-minded man.

Nature needs no constable, she executes her own laws.

The value of a thought depends largely upon its clothing.

He who would have the highest good must work for it.

Revenge never pays or affords a net profit to either party.

Each soul basks or shivers mostly in its own sunshine or shadow.

Heaven does not endow one man grandly that he may live for self alone.

He who would have immortality must make himself worthy of eternal life.

Inspiration is in the mind, and great subjects will anywhere and always touch it.

Men fail not from outside pressure, but because they are untrue to themselves.

Individuality is the guardian of the soul, and it strews its pathway with thorns or roses.

He who can outline the wisdom of the future, though unknown in his own age, is truly great.

Perhaps I can stave off the winter, almost wholly, if I hold on to the sunshine of the children.

The soul speaks best in silence, when all around is unheard and it faces the universe alone.

Human development is Heaven's coin, and it will always be current everywhere for its face value.

The rank and file of the people are moving forward, and the doctors and ministers must keep step.

Failing to express our love and esteem for a friend is like omitting to pray. No one is injured save the silent party.

The unflinching courage of painful endurance, must be a flash from the Almighty will, a gleam from the life immortal.

Freedom of thought creates diversity of action and interest. The intellect will not work well under theological fetters.

I presume God will not allow me to look into the future until I have shown some reasonable capacity to see the present.

Truth is a safe conductor, and we need not fear to stop at any station that she makes, though it may not be on the old time-table.

All the Heaven that any soul can contemplate or comprehend and enjoy, is without gate and padlock, and is wide open to the whole human family.

Strong men are of slow growth. God tried the forcing process, but Adam could not manage real estate; in a panic he lost his title to the homestead.

Our Father in Heaven is fast becoming to me a substantial, unseen, unchanging, quiet reality, beyond whose influence and parental care no child can wander.

We can never fill the great mission of life satisfactorily without helping others onward and upward. Human influence is immortal. Would it were always of the very best stamp.

I have great faith in the future church, and I wish she would come along. I think we are about ready for a religion that can blend the human race into a universal union of intelligence.

Death is promotion; an opening of the eyes; an introduction to the best society of the universe; close communion with all whom we love; great ability to help others; and an uninterrupted possession and use of all our treasures.

How few men learn that apparent failures are the real harbingers of the most brilliant successes. But few men really succeed in great enterprises until they have bought and paid for the right of way, and learned to keep the road by night as well as by day.

What higher joy can come to the soul than a consciousness of steady, upward growth—growth that is without end and without limit? Why should I be troubled because I cannot measure the results of this day's work? Tomorrow will tell the hidden tale of yesterday.

If the church would take an upward step and teach that God is not our step-father, but we are his real children, one and all, it would make us happier and better. We should begin to touch each other and move forward together, and no one would feel like snatching the best thing within his reach for his own gratification.

\*Selected from "Reflections of a Busy Life," by C. J. Hull, of Chicago, Ill.

Prof. Jean Hazzard, of New York City, has been waking up the people of Galesburg, Ill., to the great truths of the Science. He had a large class, and did a good work.

*Our Dumb Animals.*

## Seeds of Kindness.

There was never a golden sunbeam  
That fell on a desolate place,  
But left some trace of its presence  
That time could never efface;  
Not a song of ineffable sweetness  
That ravished the listening ear.  
Then slumbered in silence forgotten  
For many and many a year—

But a word or a tone might awaken  
Its magical power anew,  
Long after the sweet-voiced singer  
Had faded from earthly view;  
Nor a heart that was ever so weary,  
Or tainted with sin and despair,  
But a word of tender compassion  
Might find an abiding place there.

Yet countless thousands are yearning  
For sympathy, kindness and love,  
And souls are groping in darkness  
Without one gleam from above.  
There was never a sunbeam wasted,  
Nor a song that was sung in vain,  
And souls that seem lost in the shadows  
A Savior's love may reclaim.

Then scatter the sunbeams of kindness,  
Though your deeds may never be known:  
The harvest will ripen in glory  
If the seed be faithfully sown;  
And life will close with a blessing,  
And fade into endless day,  
Like the golden hues of the sunbeam  
That fade in the twilight gray.

From a Providence Daily, March 7th.

## The New Science.

### PECULIAR PROCEEDINGS AT A "HEALING MEETING."

Nearly nineteen hundred years ago there graduated in an eastern Roman province a class of healers who, it is now claimed, were Christian or Mental Scientists. The class numbered a round dozen, and they received their diplomas from a youngish man who had of himself instituted a new school of pathology. He also laid the foundation of a new religion, which has hundreds of millions of living believers. When this class of healers graduated, the Teacher remarked at the time that, verily, greater things than he had performed should they do in His name, and scriptural history confirms the statement.

Of course the reader has already divined that the instructor and the twelve graduates were Jesus and the Apostles. The cures they effected have become part of the Christian religion, and none but infidels, scoffers and Jews disbelieve them.

\* \* \* \* \*

#### THE MODERN GRADUATES.

It was at the college on Spring street, last night, that a graduating class of twelve apostles, or students of the science, graduated, and were sent forth to do as Christ did, healing the maimed, the halt, and the blind. The class consisted mainly of ladies of good repute and of good city families, and they graduated under the presidency of Mrs. H. M. Hopkins, wife of the former editor and proprietor of the *Morning Star*. The course has occupied but six weeks, and another term begins next week with a still larger class of students.

#### THE HEALING TESTS.

After the graduation of the class a meeting was held for healing the sick. Strangers were admitted into the class room of the college, bringing their invalids with them to be cured. The new metaphysicians were directed where to sit so that their power of thought might assist Mr. Swarts of the Chicago University, and other healers, in effecting the cures.

\* \* \* \* \*

A number of ladies and gentlemen, who stand second to none in the city for respectability, related experiences amounting to miracles in the wonderfulness of personal cures.

The report of the healing meeting was extended to a column and a half. It described Mr. Swarts's method of conducting it; the remarks; the several seasons of silent treatment; experiences of those present, etc. The report was good, and ended with the particulars of Mrs. Hopkins' days for treating the poor free of charge. Admission to the healing was 50 cents. Nearly sixty attended and much good was done.

#### MRS. DR. CHOATE.

At Lyceum Hall in the afternoon Mrs. Dr. Choate delivered a discourse on the mysteries of the new science. Ministers go into the pulpit with a bad headache, and after preaching that God is all powerful, they go home and ask for a cup of tea or a sling, or some drug, to remove the ache. This reduces the potency of God to hot water or a porous plaster.

\* \* \* \* \*

She had been asked to call on a woman who was dying, so-called. She found the

patient surrounded by friends taking leave of her. Mrs. Choate asked the patient why she sorrowed so, and when told that certainty of death was the cause, she asked the old lady if she wanted to die. "No," was the reply. "Then why should you die?" "Because I can't help it."

"Nonsense," and then the speaker, ordering the weeping relatives out of the room, pulled the clothes from the bed, and commanded her in the name of God and Truth to get up out of that and walk. In three weeks the old lady was out shopping.

As long as people will believe in death they will die; so long as they will believe in disease they will have disease and be sick; so long as people pet, feed, dress and pamper the thing called body, so long will they be the body's slave. The body is not us, but merely belongs to us.

\* \* \* \* \*

A lady here arose to ask how much of death Christian Science can overcome?

"The whole of it," was the confident reply. "Death is but the ultimatum of change or decay. Arrest decay and you arrest death."

Another lady wanted to know how Mrs. Choate could reconcile her theory with the account of the first parents, who were told that if they ate of the tree of knowledge they should surely die.

This question was adroitly parried by asking who were our first parents. Did the question mean Adam and Eve, the mythological pair of Eden? Many people did not believe that story, the lecturer among the number.

#### JESUS AND THE ODD FELLOWS.

Here a gentleman in the audience asked if Mrs. Choate had ever heard of Jesus advocating women as lecturers on reform.

"No, sir; nor do I find in the Scriptures any specific command from Jesus to institute lodges of Odd Fellows or Knights of Pythias, temperance societies, nor armies to kill men."

No one else wishing to question the lady the meeting closed.

From the Providence, R. I., Telegram of March 5th.

#### The "King of Terrors" to be Laid on the Table.

#### DYING MERELY A DELUSION.

Two very remarkable meetings were held in this city yesterday. One was con-

ducted by Rev. Mr. Swarts of Chicago, at the Rhode Island Metaphysical College on Spring street, and the other by Mrs. Clara E. Choate of Boston, at Franklin Lyceum Hall.

We attended both and found them dreadfully heterodox in character, judged from the standard of orthodoxy, and each was more numerously attended than many of the church services. At these meetings religion and science seemed to meet, to reconcile their differences, and start out hand in hand on a new cycle of progress.

In the orthodox churches of the city yesterday talented theologians were conscientiously striving to prepare people for the serious operation of putting off mortality and putting on immortality; for getting ready to leave this world for a better and purer one.

But in these two meetings the speakers, equally energetic and equally inspired to all outward appearance, were striving to prepare their audiences for tabling the thing called death. Instead of calling upon their congregations to prepare to meet their God above, these speakers implored them to prepare themselves to meet him here, not at some later time but now. Taken all in all they were most remarkable discourses.

\* \* \* \* \*  
The subject of Mr. Swarts' discourse was "The Judgment."

With regard to the various interpretations of the Bible, Mr. Swarts says the theologians have put so many constructions upon it that people don't know what to believe of what they hear from behind an orthodox pulpit.

#### A MATHEMATICAL IMPOSSIBILITY.

The generally accepted idea of the day of judgment is that all people living and those who have died will be assembled at some spot, not yet designated, and there, standing before a great white throne, receive judgment from Christ, clothed as a king and sitting on this throne. Could the human mind conceive a greater absurdity? Any one having a knowledge of mathematics should be able to see the impossibility of getting such a crowd in a position where all could see the throne and hear a man's voice. The idea was all right, but it was practically impossible for Jesus or the people to form any such spectacular drama. To believe in the material appearance of Jesus Christ, Mr. Swarts said, is a great piece of absurdity, and the sooner

Christians divest their minds of the folly the better will it be for them. A great mistake is made in the use of the word Christ. Christ means Spirit, Intelligence. It is a title, not a name, the same as Queen denotes the rank of the reigning monarch of England.

#### \* \* \* \* \* THE JUDGMENT OPERATING.

The judgment is going on to-day, and is not being saved up for one grand display. That great throne of the apocrypha is the human mind, and the "coming" of the Lord is going on all the time. If there is to be a visible Christ, it is to be by a new incarnation. God went not out of the realm of nature to produce the noble Nazarene, and He would not if it should become necessary to give the world another visible Christ.

The judgment is enacted in the human heart; and such judgments! What mean these strikes that are locking the wheels of the C. B. and Q. system? It is because the judgment is going on. Truth, progress, human rights, and common liberty are asserting themselves.

#### SOME WOULDN'T GO.

The speaker asked if it was reasonable to suppose that people would drop their business and pleasures to go off to Paris or London to be judged before the great white throne. Would not many want to hide rather than face the ordeal? Of course they would, and they would turn their faces in another direction. Besides, if this day of judgment were to be after the style of orthodoxy, and should come to-morrow, are the accommodations of rail and water sufficient to transport all the world to one spot?

\* \* \* \* \*  
In the cities there are ten feet of saloons to every foot of churches, and yet the churches claim to be leading the world. If the Christian religion as practiced is to be the religion to save the people then all hope might be abandoned. Labor is sitting in judgment on capital to-day. Instead of people crying so much for God to help them they should try to do something toward helping God.

There is a great deal of unmapped country within us which would have to be taken into account in an explanation of our gusts and storms.

## MENTAL SCIENCE MAGAZINE.

EDITED AND PUBLISHED BY A. J. SWARTS,  
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## EDITORIAL.

## Fatal Mistakes.

A great science or system of saving humanity was inaugurated years past, as shown by many facts. Thousands of faithful writers, teachers and healers are laboring for the propagation of this grand Science, which originated largely through Dr. Quimby in Maine, as shown in our last, and by extended evidence. His methods were successful, and resembled those the Christ employed, for, like Jesus and the apostles, he healed without drug, and like them he cured by contact, as also, at times, by a purely mental process. While we do not do so, yet to condemn him for dipping his hands in water, and for the manipulation of his patients' heads, would seem like impeaching Jesus, the "great Physician," for He came in contact in seventeen cures of the New Testament, while nine other cures were absent, or by mind only. Under the same process and through spiritual diagnosis, thousands of other healers in reform are to-day curing the afflicted where drugs have failed. If, through the mistakes of ambition, the writer of "Science and Health" has led many of us to ignore for a time the good works of other true reformers, our timely rescue from unchristian and uncharitable ways is secured by the palpable mistakes she and her im-

mediate following have made and are still making.

Her claim that she was the founder of mind-healing is false; nor is it true that she first conceived the idea of applying Christian to the science. Having been misled in the past, we have done wrong toward *facts* by claiming to our readers that she first designated it as above, and hence it is our duty to correct the error.

All who knew Julius A. Dresser, of Boston, knew him to be a truthful and most excellent gentleman. Some of the Portland friends remember Mr. D. when he was with Dr. Quimby in their city in 1860. He tells me personally that he has seen Dr. Quimby's early writings in which are seen by his own words the origin of the idea or term "Christian Science." This statement was fully corroborated to me by a lady now of Boston, the daughter of Judge Ware, prominent as U. S. Judge. This lady and her sister resided at Portland, and were both among the earliest patients the doctor treated. They assisted him in the records and correspondence as his scribes. This lady says that the doctor was often inventing, that he was a jeweler. She had seen a clock that he invented. He had also been a mesmerist. She says that he wrote and kept manuscripts which he named "Science of Health and Happiness." That she also often wrote sentiments and sayings he uttered among them. She says that she heard it remarked repeatedly by all of them, when talking of the wonderful cures by the doctor, that "this is a new life and the real science of Christianity." Here, then, we have in the conversation of the doctor and of those working with him, the origin of the term Christian Science. Those who first called it the "Science of Christianity," in the United States Hotel, before the author of "Science and Health" visited Dr. Quimby at the International Hotel for cure in 1862, were the originators of this title.

The lady referred to above showed me a printed circular which bears the name of

Dr. P. P. Quimby when he was in the active healing work. His method of diagnosis is set forth in this circular and it is purely spiritual, for he sat with eyes closed and arrived at their "beliefs" of disease, as he called them, by impression. He says he could cure those whose troubles or diseases he described correctly, while he was not successful as a rule with those whose fears or beliefs he could not discern, nor did he charge such.

It is evident from his own circular that his process of diagnosis was that which is to-day called intuition, thought-transference, or spiritual perception. His method of curing was to change the patient's beliefs and fears, which he could usually do by assuring them orally and mentally of success. Here then we have the true Mind-Healing as Dr. Evans and other correct writers present it. To contradict orally increases confusion, and to contradict mentally, as some teach, does not cure disease.

Now that thousands of excellent people are defending and cultivating this great system of Mental Healing, it is a serious injury and hence a terrible mistake for the branch of Mind-Healers who call themselves Christian Scientists, to tell intelligent people that they have "no body or bodily organs." When our readers hear the disgust of wise, cultured thinkers, as we must hear it on every hand, they will respect an honorable attempt to guard this science from the mistakes and management of the unbalanced and untrained minds that have harmed it forever with the best thought. These cultured ones have repeatedly heard this school of healers say, "You have no stomach trouble because you have no stomach." "How can you have heart, lung or kidney trouble when you have no such things?" "You have no body, you merely believe that you have a body; your body is nothing." They then undertake to cure, and usually their efforts amount to their own definition of the body. All over the East and the West we hear of treatment by this "nothing" class of heal-

ers running up to twenty, fifty and one hundred treatments and as many dollars taken, still "failure to relieve" is the common cry.

It is simply the mesmeric and psychologic power exercised by this class upon the patient, that holds him so long. This unskillful work is doing great injury to the cause, and those who desire cure will do well to hear the facts so often repeated that the Mental Spiritual Healers proper only average from four to nine treatments to cure perfectly any form of disease.

The writer hereof, while regretting the mistakes attending the claims of this school, touching discovery or origin of the science, as also the mistakes of its theory and practice, feels that he may have made a lamentable mistake himself. After he accepted Mrs. Eddy's invitation and entered her course of instructions between her fourth and fifth lessons and continued, upon her request, to the close of the course, he soon began teaching and editing his own MAGAZINE. His success in healing, teaching, etc., spread dismay in the above ranks, and soon they began to falsely say, "He only received five lessons of Mrs. Eddy." His mistake was evidently found in defending the fact that he had received eight lessons from her. Knowing that he had, and that their denial was compromising him and his work, he and another made oath before a Notary that he received all the course except the first four lessons, and this affidavit, by both of us, appeared in the January, 1887, number of the MENTAL SCIENCE MAGAZINE. [We have none of that issue to spare, yet several thousand are in possession of our subscribers.—ED.]

When in the October and November, 1886, issues of the *Christian Science Journal* it was stated that I was present at "five" of Mrs. Eddy's lessons in the course she taught at Chicago years ago, her readers were led to believe a shameful falsehood because it was done to mislead. Now in the East in the defense of the science, we must hear of the Eddy students echo-

ing the mistakes and misleadings of her *Journal* falsehoods. The students are not maliciously in the wrong, but the mistake rests in the misleading attitude of the said *Journal*. Dr. Greene, a C. S. practitioner, of Providence, R. I., essayed to prove the writer hereof in a false attitude by asking him to state whether he was a student of Mrs. Eddy. This question came in the presence of Mrs. H. M. Hopkins, Mr. D. C. Brown and many others in the Rhode Island Metaphysical College after the larger portion of Mr. Swarts' audience had left on Sunday night, March 4th. The writer replied that he had taken the last eight lessons of a course by Mrs. E. Dr. G. then stated to the listeners that "Mrs. Eddy, Dr. Frye and Mrs. Cross, now with her, all claim that you received only five lessons." Mrs. Cross was at Providence after I left there for Portland.

I have simply to say, our oath stands against this false claim and they have never attempted any proper denial. I state further, and am forced to by these attacks, that Mrs. Eddy, Dr. Frye and Mrs. Cross were all at Chicago during the course named, and now they have the privilege of correcting that wilful wrong else of meeting a result that its continued echo by themselves and their misled students is liable to bring. I obtained and hold letters from nearly all the students of her Chicago class, relating to my attendance, and though many of them "do not remember" the number of lessons I received, some do. Mrs. Eddy, Dr. Frye and Mrs. Cross, if you still intend to mislead the innocent, and in a clandestine manner behind the curtain you still say that I attended "but five lessons," I ask you to meet your position with an affidavit or even over your signatures, claiming it only "five," and refer it to a committee of honest people, authorizing them to obtain and make known the facts. You owe it to the cause, and to veracity, to apologize for this false position, else to adopt proper measures to show that my claim is false. I ap-

peal to every reader of this statement and in the name of Truth declare that I state only the facts. I charge these three with the dishonesty of their false attitude and hold them answerable to their students and readers whose honesty I respect.

I now see many facts, and can better understand why the Over Intelligence would not allow any uniting of work with this trio as we intimated in our last issue. That would have been another mistake. If I am "Tray," and have made a mistake by allowing it to be known that I was in her class, I will now kindly ask my friends not to mention it any further; and I *forbid* the naming of it by Mrs. E. or her friends, unless they choose to do as suggested above. Truth and intuition are my guides. I have charity toward all honest workers, and while I will aid them if I can, I still ask their confidence and cheering words.

I wish no affiliation with any autocrat who charges one hundred dollars—I was one myself for a time—and upwards for twelve lessons, and I intend to see such tuition fees fall, and soon. A teacher whose mind is well stored can impart all the essentials in a course of seven lessons, and a more Christlike charge should be asked than C. S. demands. Teachers, do not allow yourselves held by the number of lessons the above school dictates, nor should we deny the necessity or its right to give twelve. Condense and give out the Truth, for the hungry and worthy are on every hand. I pray that God or progress may sweep every barrier, every deceitful pretense, and remove from the term Christian, the terrible stain of two hundred dollars and three hundred dollars for twelve lessons relating to "nothing." *Christian* Science is Christian after all in its heartless pharisaic bigotry, its mammon, its extortion, its failure to save, etc. Stand by it and its righteousness, for it needs props. We welcome the poor, the truthful and the honest, and we see the over-spanning arches all glorious with SHEKIN-AL LIGHT.

## Portland and Quimby.

BY THE EDITOR.

We wrote our last from Portland, Maine, and narrated upon the origin of mind-healing, and gave extracts from the *Portland Evening Courier* of 1862, by a prominent lady now of Boston, in which, among other good remarks, she said: "P. P. Quimby rolls away the stone from the sepulchre of error. He speaks as never man before spake, and heals as never man healed since Christ. Is not this the Christ which is in him?"

Agreeing with this testimony, then frankly expressed for his healing system, we also encourage the same by aiding our readers to the facts and to justice toward the good true man for his noble work in the cause of truth and humanity.

To check the spread of recent facts from Portland, the author of "Science and Health" sent from Boston over her signature to the *Portland Daily Press* while I was there a pay article called: "IMPORTANT OFFER." In it are four provisos, hence too metaphysical to be a fair offer, or in the least liable to endanger any outlay. While it offers to pay the costs of printing the Dr. Quimby Manuscripts, it agrees, among other provisos, to do so, "provided that I am allowed first to examine said Manuscripts, and that I find they were Mr. P. P. Quimby's own compositions and not mine that were left with him many years ago,—or that they have not, since his death, in 1865,—he died in January, 1866—"been stolen from my published works," etc.

The "offer" hinges fully upon her own decision, and demands her possession first of the manuscripts. Knowing that the owner would not permit this, it was safe to make a provisional offer. It will always be.

I then wrote to George A. Quimby, who is an honest clothing manufacturer in Belfast, Maine, and sent the clipping "Im-

portant Offer," from which we extract above. I desired to know whose claims are truthful, for I intend ever to defend such only. I asked various questions. On February 22, 1888, he replied in a very gentlemanly manner, and from this reply we extract: "Your letter with inclosure at hand. I judge that you offer to defend the memory of my father, the late P. P. Quimby. \* \* Please permit me to say that I have no doubt of your kind intention to come to the rescue of my father, but I do not feel that there is the slightest necessity for it. \* \* If I were in prison, in solitary confinement for life, I should be too busy to get into any kind of a discussion with Mrs. Eddy.

"I have my father's manuscripts in my possession, but will not allow them to be copied nor to go out of my hands. Answering your further inquiries: I have no written article of Mrs. Eddy's in my possession, have never had, nor did my father ever have any, nor did she ever leave any with either of us. Neither of us have ever 'stolen' any of her writings nor anything else; in fact we both have been able to make a living without stealing.

"I expect to have an article in the March number of the *New England Magazine* on my father and his work. I think that perhaps you will see in that what you desire.

Yours truly, GEO. A. QUIMBY."

I have read the article in the *New England Magazine*, published at Boston, Mass. It is quite extended and will interest many. I can make no quotation from it as I have no access now to it. I quote however a few lines extracted by another "from the Manuscript of Dr. P. P. Quimby, Portland, Maine." These extracts are in the possession of Mary Lyman Storrs, Albany, New York, and read as follows:

"Disease being made by our belief or by our parents' belief, or by public opinion, there is no formula to be adopted, but everyone must be reached in his particular case. Therefore it requires great shrewd-

ness or wisdom to get the better of the error. Disease is our error and the work of the devil who is the father of all falsehoods, of whom Christ or Truth saith 'when he speaketh of a lie he speaketh of his own, for the truth abode not in him.' But happily he hath his cloven foot, and if you are as wise as your enemies you will get the case.

"I know of no better counsel than Jesus gave to His disciples when He sent them forth to cast out devils and heal the sick, and thus in practice preach the truth, viz.: 'Be ye wise as serpents and harmless as doves,' *i. e.* never get into a passion, but in patience possess ye your souls. At length ye weary out the disease and produce harmony by your truth destroying their error; then it is you get the case. Now, if you are not afraid to face the error and argue it down, then you can heal the sick. When wisdom, which is Truth, calls upon you, 'Adam, where art thou?' and you are afraid and hide yourself away, then you cannot heal the sick with Truth."

While in Portland recently, I visited the large room in the United States Hotel used by Dr. Quimby as his healing room. He also occupied rooms at the International Hotel, for he cured for several years in Portland.



UNITED STATES HOTEL, PORTLAND, MAINE,  
Where Dr. P. P. Quimby practiced Mind-Healing from 1860 to 1865.

In this hotel one Mr. Rogers, a prominent business man of Portland, told me that he was born in this city in 1827; that he

knew Dr. Quimby well. He gave me quite a history of the "strange little man" and his methods of treatment. Dr. Quimby treated this gentleman for severe troubles some three and a half years in this hotel. He would tell the Doctor that he was "a fraud or a humbug for attempting to cure disease without drugs." The Doctor, who was a peculiar jester, would turn it with some joke that if he was a fraud "the people and you will come to be cured." He says it must be admitted that he had many patients and performed wonderful cures. My inquiries relating to the power agency or cause of his cures, only corroborated the same that we have often heard, viz.: that the Doctor did not profess to know what it was other than Truth or Mind power. Whatever he could do to act on the patient's mind, *i. e.* his beliefs or fears, so as to restore hope or confidence, would result in curing. When asked why he put his hands in water and then on the patient's head, he said he did so with part of them to stimulate their hopes and so that they would feel that something was being done for them. The Doctor often said that a science would come out of it, and he hoped others would bring it out better. His instrumentality was honored, and his predictions have been fulfilled.

If he used clear water on the brow of some God sent to him, he also cured many with Mind, with Truth, with mental treatment.

This gentleman has many good things to say to the lasting credit of Dr. Quimby. He could never get him to name his bill, however, so Mr. Rogers gave him his check for \$350 as final and then presented him with a barrel of flour.

Newton made us acquainted with attraction, Watt discovered steam and Fulton gave us the steamboat, Franklin and Morse gave us the telegraph, Washington a free country and Lincoln emancipation. Though we

have improved the ideas, yet the origin or noble toils that first gave them to the race are too sacred to be forgotten. We may produce a finer engine or a more per-

name of Quimby, may after all hide much credit his due as a contemporary in the origin of Mental Healing, for many good people think that he practiced it about as early as did the subject of this history. Others in Boston as mental teachers and healers were with Dr. Quimby in Portland several years before another visited him, who has recently declared herself the "discoverer of the entire system." While common honesty tempers these and the reticence of Dr. EVANS, no fair minded worker in our cause can indifferently permit anyone to appropriate as by stealth the honors justly due the departed.

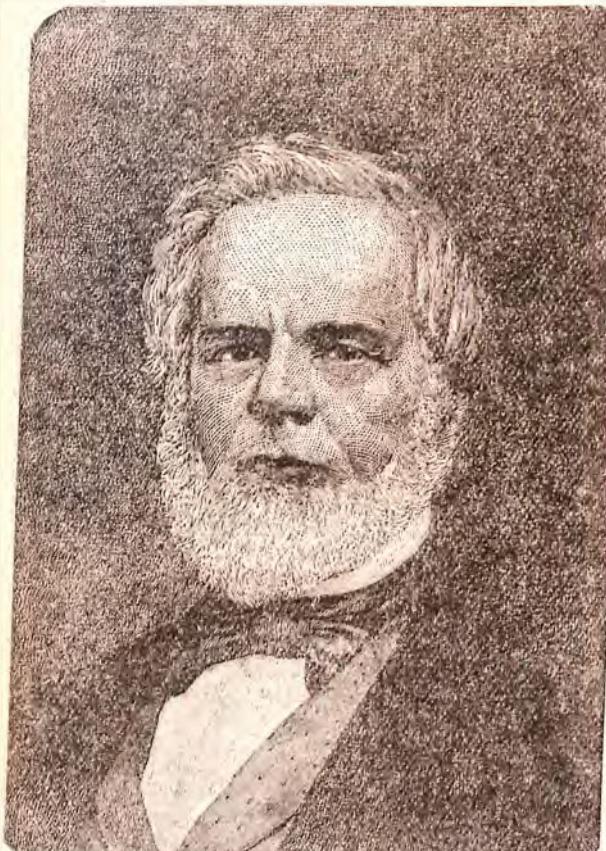
I know facts and have only briefly sketched them. I have been more elaborate than I would have been had I not seen that Justice required me to set myself right wherein I have been led to place credit where it did not belong. There is credit due to the third of the trio, but usurpation has dimmed it. Now, I am willing to rest the case where facts have lodged it, unless an attempt worth noticing is made to establish counter-claims relating to the origin of MENTAL OR

#### CHRISTIAN HEALING.

Albany, New York.

#### Editorial Reports.

A better class of people were never bade adieu than those of Portland, Maine, with whom I labored over five weeks. The interests that grew up through toils, both trying and pleasant, are not soon to be forgotten. Whenever the cause may be unduly assailed, or may seem to need defense, it will not afflict the writer if called back to undertake the pleasing task. In that fine city the Science, or modern development of Mental Christian healing, chiefly



DR. PHINEAS PARKHURST QUIMBY.

feet electric battery than did those through whom God gave the first, but now that their ashes sleep, we will honor the beginnings or origin of the ideas. While we prize specially the improved machines, we forgive the imperfections of the first, hence while no science healer uses even water in treatment, all should overlook its use then, and be grateful that the good honest man could give us the beginnings of our present system, even if he used at times these apostolic means. No ambition shall strike from his memory the honor which Justice first poised there.

The silence by EVANS, lest he give facts that would seem to invade the good

originated, and from it the cause has radiated in its saving mission until it now flows forth as healing balm or Truth, to cheer and save a needy race. We learn that the new students there are meeting good success in healing. The *Portland Evening Express* contained the following:

"Dr. A. J. Swarts of Chicago closed his class in Mental Science on February 27th, at the Portland Mental Science College. He had a class of intelligent ladies and gentlemen of Portland and from three other points in Maine. The ladies decided to convene the class and special friends in the afternoon for the leave-taking by Mr. Swarts. They furnished ice cream and other refreshments. The evening was spent in social intercourse, declamation, instrumental and vocal music. Mr. Swarts leaves with the kind wishes of many who are ready to welcome him among us whenever his duties will permit. Many have been benefitted by his instructions in moral life. He made some fitting remarks which showed that he heartily appreciated the occasion. He then presented his text book and fine diploma of his University to all the students. This instrument is embellished in gold and bears the corporate seal of the said institution."

#### BOSTON NEW COLLEGE.

On February 29th I gave a lesson to a few who had been assembled in Boston. One dollar admission, and the cold night, succeeded well in securing a light attendance. Enough, however, came out to become the nucleus of a new college, and on March 2d, "Boston Spiritual Science College" was duly organized by the identification of various known workers, active in the metaphysical field. Its embryotic state and our limited space at this late writing in New York, justify omission of particulars, names of officers, directors, etc., to be named in our columns later. May say, however, that when it is seen that Boston, Providence, New York and Chicago, are represented among its officers and directors, that the object of fellowship is sought rather than any interference with the local interests of our Boston contemporaries.

#### PROVIDENCE REVISITED.

Our next work was with the faithful again at Providence, R. I. The active workers provided for a large attendance at the college and on Sunday night, March 4th, I gave a free discourse, and on Tues-

day night a healing meeting at the college where nearly sixty attended on admission fee. Hortense M. Hopkins, the efficient healer, teacher, and President of this school, commands the confidence of all working with her, as well as the respect and kindly aid of the press there, and many cultured citizens. If our next mentions her as at the head of the new Boston college, and if duty demands her in public work, it may pass, as the reader prefers, either as a Providential draw, or as "Hopkins' choice." Brother Hopkins, this is only a play on facts.

#### WORK AT ALBANY.

A Sunday discourse, a lesson and a healing meeting in the capital city of New York, resulted in a hearty invitation by progressive thinkers to return at once and give a course of lessons. A committee on class organization was selected to gather in the interested. Intending to teach there and to found a college, it is better to reserve our words of the good friends at Albany for our May issue.

#### A GLANCE AT TROY.

In this staunch old city we heard an eloquent discourse, and an inspirational poem, through the talented and progressive mind of C. Fannie Allen, in earnest reform.

It was not so inspiring to learn that a science teacher (?) had been here and talked vagaries twelve times to sixty-five citizens, the most of whom do not know what to do with it, nor what they received for "the \$8000 of which she was kind enough to relieve them. Being dissatisfied, many of them took lessons afterward at Saratoga, of Emma Curtis Hopkins." People will learn yet that keys of gold do not open fountains of Truth. I had sooner permit the many and needy to come, and often "he that hath no money," than to sink the Divine side of this science to the corruptions of mammon. Mental Spiritual Scientists, the great cause is being rapidly transferred to your care; treat it as stewards of the High trust.

## MENTAL SCIENCE MAGAZINE.

### THE NEW YORK MEETING.

Dr. and Mrs. Geo. E. Whipple of 16 East Forty-second street, had written and tendered the free use of their palatial home for our "meeting of plans in the science." Space will not now permit details, hence can only summarize or touch and pass on. If mortals wish the food of empty laudation, the grazing will be bare in the columns of this MAGAZINE, and yet it dare speak words of justice for the true.

Our readers can best scan this instantaneous view of four days and meetings condensed, by reading between lines and by noting the following happenings: No speeches, no formalities, and yet Presidents of five Science schools, various individual teachers, and a few other workers, met in harmony of action fully committed to a "broad and charitable spirit toward all." They gathered in small, earnest, unostentatious numbers, and pledged that through the help of God they would answer some of the calls to visit the hungry in many localities, with the power of Divine Truth.

The stalwart and able mind of Dr. Jean Hazzard, in Christian Science, is now ASSOCIATE EDITOR, to encourage and aid our work with all his thousands of patrons, and though principal of his own school here, yet broad enough to accede to the wishes of us all, and become an officer and director in the "New York College of Spiritual Science," also a worker for its success. Dr. Geo. E. Whipple, of spotless name, progressive, long in the science, noble and true, was the choice of all for its President, and his residence is its location. No plan was indicated in our call; simply those invited who wrote us at Chicago to learn where we would meet. These came with fraternal spirit from several points, and they were directed by the Infinite One. Among these we have a bright lady preacher of the Universalist Church from Western New York; a former minister of the M. E. Church, from a near city, but now anointed by reform; the talented Hester

M. Poole, whose inspiration has flashed tongues of fire in the *Religio-Philosophical Journal* for years; L. Pauline Holbrook, of New Jersey, cultured and able in the science; the interesting Miss Mary E. Robbins of Watkins, New York, author of that valuable little work, "Soul-Help for Invalids;" Geo. W. Satter, formerly of Chicago, and able in theosophical work; Harriet W. Farnsworth, Scientist, with a richly stored mind. All of these named, together with Dr. Hazzard and Dr. Whipple, passed a most satisfactory examination, and received the degree Ph. D., Doctor of Philosophy, from our Chicago University. While this is the degree or title we have selected for all who become Normal Graduates or teachers from our University, and while these nine stand now in that relation, it is due to the long experience of Dr. Hazzard and several of the others to say they were so competent that we did not hope to improve them, and hence it was our pleasure to recognize ability and scholarship, and to extend the diploma of this degree to them as able defenders of Truth. The competent Hortense M. Hopkins, of Providence, and other good workers were with us, but she had received this degree before. Her pen will express in our next some views on the general cause, also her appreciation of friends here who esteemed her as a true worker, and chose her as President of the business session that organized the college, and then elected her one of its directors. The good example was set of electing one of Boston's good teachers on the board of directors, also Mrs. Christiana A. Holden, of Watkins.

Now "Macedonia," you may write us at Chicago, always, for teachers and public speakers to come to you with hearts full of Truth and peace, and we will put the true and *faithful* in correspondence with you, who will go, if you call them, for the love of truth and for moderate tuition. Make your wishes known, for heralds are ready.

Space forbids the naming of our several

other meetings, but strong ties were made; faithful workers clasped hands, and with full hearts they returned to their homes baptized with fire and love, and well paid for expenses and time given to our SACRED SCIENCE.

New York, March 24th.

## Items.

It is our intention to give "credit where credit is due." In our March number we gave our readers a creditable article on "Harmony," by Alice Prentice, taken from the *Christian Metaphysician*. This latter fact we neglected to state, but we look to Brother Charles' charity to forgive, and in the future we promise it shall not occur again.

When in weariness and toil for the proper planting of our great cause, it cheers and refreshes to receive honest words like the following. We take such as from the Great Invisible, because we never heard of the writer. God has His own methods of rewarding when waves roll high. We thank Him and the true, and then press on toward victory. The letter was brief, and we insert it all:

"JAMESTOWN, R. I., March 7th, 1888.

*Rev. Mr. Swarts:*—My Dear Brother in Christ: Seeing a tirade on you and Christian Science, my love for you and the cause compels me to tender my moral support and to express some brotherly love. Our Master told us that we might expect persecutions and tribulations. He said, 'Blessed are ye when men revile you and say all manner of evil of you falsely.' By His admonition and a good conscience, aided by the Spirit, we should revile not in return, but, forgiving fully, we should walk in Christlike humility. Most sincerely,  
G. A. CLARK."

The editor sends the following: I attended the instructive lecture, "Over the Walks of Jesus," given in a fine church in Providence, by our able contributor and friend, ADDISON D. CRABTREE, M. D., of Boston. Space forbids even an attempt

to portray the rich entertainment and knowledge gained by his canvas or illustrated lectures. I may say, however, that the erudition of this author is evident in his explanations and in his narrations of sacred history. All Bible students can be improved by his lectures and personal researches on Palestine. When they listen they will better understand the ability that has produced his several large volumes and other works. He is seen in this issue and will continue in succeeding issues to cultivate the "Tree of Knowledge" in all. We intend to prepare for it and invite him to Chicago ere long, to give his several lectures, "Over the Walks of Jesus"; "Palestine and Egypt"; "Ireland and England"; "Miracles of Jesus—or the Spiritual Science of Christ's Healing," etc.

We are too late to introduce our New York editor, Prof. Jean Hazzard, Ph.D., with the merits his due, hence can only say that our personal knowledge of him shows that he has one of the best stored minds of any worker that we have met in this Science strictly. He was a lawyer of ability; made many speeches in the campaign for the noble Garfield, and has given aid to many laudable undertakings. He is one of our first and best authors in Mental Science. He came to it as a radical thinker, and with delight defends its tenets before any intellect. He has been heard of by all in our department of reform. We welcome him as a friend, and as an advanced thinker, with "charity for all and malice toward none." We have heard him in several speeches and find him as not lacking in lore, in eloquence, nor in the broader Science of Life. If we announce him in our next to give part of the lectures at our University course at Chicago, in September, it will be owing to expediency and adaptation.

PROVIDENCE, R. I.—I find much depth of thought in your MAGAZINE, and value it very highly; wish it might come semi monthly.

C. E. W.

## CORRESPONDENCE.

ALBANY, N. Y., March 16, 1888.

*To Every Noble Worker:* Dear friends, through your own progressive natures and bravery to move forward under the command of the skies, we were led to throw out the rallying word SPIRITUAL SCIENCE. It is feared by those who would be politic, but you see it now among all the writers and speakers in our Science the last two years. It is the last and highest term that can be given to express the opposite of "matter" or material, which we disown, and as the "last" it is certain to be "first." Keep your eye on the order. From Maine to California, and over the world, it extends as Being, as Spirit or spiritual expanse. The power with which we cope to-day has assumed the name "material science," hence who cannot see that God or evolutionary order will call forth the counter, the polar or opposite name. Spiritual Science Universities, Colleges and Institutes are planting; teachers are feeling the quickening life, and the most progressive have adopted this term. Ministers know it the best Bible term, and none but the direct following of our Boston contemporary ever call it "spiritualism," and they do so to cripple the work of every scientist who does not pay homage at their shrine and name.

It may be useless to ask those who, like ourself, have used all the terms, to write on the more frequent use of this term, but those who invite you with an iron heel flourish more by standing to their one title. It is degrading and beneath the dignity of a true progressive scientist to reflect upon the noble, charitable and pure workers in the spiritual philosophy. Their able and best speakers are faithfully defending the best truths of our Science before their people, and all dealers in our literature are recommending and selling "Spiritual Science of Health and Healing" by the noble, inspired Colville, who is known to be one of the finest speakers in that philosophy. It is time that we manifest abroader charity. More spiritual, cultured, or lovely natures are not found than we meet in foremost ranks of reform under the heaven-owned heritage of spiritual philosophy. I have never lost my true regard for their noble work since those years I lectured on their rostrums, and now that their finest speakers on earth are cultivating the central facts of the Science we have all espoused, we will extend our hand to them before we will listen a moment to the narrow pharasaic bigotry of egotism trying to ride into popularity under the title that belongs only to the church, and which it has had the right to control for 1800 years. I hope that all our true ones will see wisely, and if they see our science to be spiritual, instead of "material," that they will stand by the colors. We know a soldier by his uniform.

A. J. SWARTS.

"PORTLAND, Me., March 14, 1888.

*Dear Mr. Swarts:* Surely a new life is opening to me. I am so happy in the thought of entering into this great work in which you are so earnest. How very busy you are! If allowable from the standpoint of a Spiritual Scientist, I might say I fear that you are doing too much. I may at least ask, Is it quite right for you to be rushed along at such lightning speed? In energy, even in a good cause, it seems to me that it is not right to sacrifice one's self. But doubtless you will say, 'I have meat to eat that ye know not of.' May God give you strength and His angels charge over you.—E. S. H."

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